

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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A peculiar feature of the woman-suffrage propaganda, says the *Current*, lies in the fact that it finds readier converts among men than among women.

Victor Hugo follows the commendable example of the old man planting the apple-tree, and in the eighty-third year of his age is overseeing the building of a house. This is one way of prolonging life and of casting out the fear of death.

Sir William Harcourt, Secretary of Home Affairs in England, is trying to abolish prize-fighting from the realm, but finds it difficult to persuade the magistrates that any penalties ought to be inflicted when the fighting is fair. They are not alone in being slow to discover the foul results of even fair fighting.

Some of our exchanges are lamenting the decay of the custom of New Year's calls. Doubtless there are some things in the practice that would have been worth preserving. But when we think of the New-Year's day of five years ago, when ladies engaged in a reckless competition to secure the largest number of callers, and thus felt compelled to open their houses to men whose presence on any other day in the year would have been an intrusion, we are not so regretful after all.

An interesting problem confronts the Ohio legislature, which convened last week. The Constitution of the State, as lately interpreted by the courts, forbids the taxing of saloons, on the ground that this would recognize their lawful character. Public sentiment in Ohio, both in and out of the legislature, demands the regulation of the liquor traffic, but has not the

strength to secure and enforce the aggressive temperance legislation so much to be desired. The action of the legislature will be awaited with interest, and meanwhile Ohio stands as a warning to all amateur statesmen who imagine that a prohibitory clause in a constitution means salvation.

An unexpected and unexplained delay in the mails prevented our receiving Professor Burt's corrected proofs of the article on pages 425-427 of the last issue of *UNITY*. A number of serious errors were thus allowed to pass, of which we will mention the most important. In three or four instances "Herodotus" appears by mistake for *Heraclitus*, and on page 427, second column, line 35, the "κοινὸς λόγος" of our author was left by the intelligent compositor in such shape as to be almost unrecognizable by its best friends.

The *Index* tells us that the Free Thought Club of Montreal has utilized the mania for holiday cards by using handsome ones bearing verses and sentiments of liberal thought. This is a hint which ought to be remembered not only for the next holiday season but for all seasons. Banner-words, emblems, mottoes, proverbs, and familiarized poetry both make and hold much of the moral and religious life of every age, and if the liberal thinker expects to leave a deep impression upon either the religion or morals of his age, he must not despise these aids.

We learn from the *Independent* that Rev. Joseph Cook "will open his usual course of lectures in Boston the first Monday in February. He has made a circuit of the country during the past three months, traveling along the northern border to Puget's Sound, thence along the Pacific coast and by the Southern Pacific Railroad to New Orleans and other Southern cities, whence he arrived in Boston the first of the year." During his visit at New Orleans certain remarks made in his usual vein called out a reply from our friend Mr. Allen, which we publish with slight abridgment on page 454.

"Larceny in Literature" is the striking and alliterative title of a bright editorial on the copyright question, in the *Ann Arbor Index*. The limits of a paragraph forbid our discussing this writer's conclusions, and we wish simply to enter protest against the question-begging epithet of his title. He follows the example of most writers who take his side of the subject, in assuming that whoever repeats (reproduces) another's thought is manifestly contravening a natural right. Now to us such a proposition seems very far from

manifest. We are accustomed to look on copyright laws as a device of the State to promote the general welfare by diffusing culture, and to that end securing authors a revenue proportioned to their success in supplying the popular need. And so we think that the question of extending the system to embrace different countries is one that involves many complex elements (if we may be pardoned the Hibernicism) and one that is not to be settled by an alliterative epithet.

Spurgeon, the great preacher of London, has recently been presented by an admirer with an elegant carriage, furnished with book-shelves and an ample array of cigar-trays. Poor Spurgeon, crippled and gouty, continues, like too many others, to preach the gospel of purity with foul breath, and mingles his aspirations with tobacco incense. It is ungracious to call attention to the blemishes on the robes of a great man. Much of his work is removed from that which we stand for by the whole diameter of the theological globe, yet we rejoice in the excellence of many things which he accomplishes, and all the more regret the cigars.

J. Stuart Blackie, the accomplished, quaint and always interesting old Scotch professor, greatly shocked the conventional piety of Glasgow recently by lecturing on Sunday upon "Scotch Love Songs," and the old man of eighty closed by singing in a spirited fashion an old Scotch song. There are many things in Glasgow, as we remember it, that ought to shock the Christian church much more than the discussion of those things that make forever young the human heart, the passionate revelation of the divinest force of the universe. Professor Blackie in many other ways has taught that the glad saint may yet be the devout one, as in the following stanza from his "The God of Glee":

"Thou art each, and thou art all
In Creation's living Hall,
Every breathing shape of beauty,
Every solemn voice of duty!
Every high and holy mood,
All that's great, and all that's good,
All is Echo sent from Thee,
God of gladness, God of glee!"

In the death of William Henry Channing, which occurred in London during the closing days of the old year, there has passed away one more of those subtle seers who formed the famous school of transcendentalists in and around the Boston of thirty years ago. His word and presence have graced some of the most significant occasions in the history of American thought and reform, and in the later years of his life he was able to make himself almost as much at home in London as he had been in Boston, where a few years ago one of his daughters was married to Edwin Arnold, the poet-interpreter of the East. Mr. Channing was a man of strong individuality, a man to be known and remembered quite independent of the great name he bore, but still doubtless his most lasting contribution to literature is the life of his great uncle, William Ellery Channing.

Our hearty contemporary, the *Religio-Philosophical Journal*, has been much concerned recently over the defects of Unitarianism, and has pointed out several roads of reform. What is spasmodic with our contemporary is chronic with us. It is a part of our life's work to find the defects of Unitarianism and to correct them. We have no apologies to make for this movement, content to leave its final estimate to time, the only fair and thorough critic. But we are glad to work with a body of men and women whose candor is great enough to recognize the limitations of the human mind and to emphasize that modesty of soul that is content to grapple with the nearer problems, to deal with the more present realities, even though such a course incur the disadvantage of having no system of philosophy and of having few dogmatic certitudes. We are glad to work with those who cannot make a dogmatic test of excellence or fellowship out of the great and abiding hopes of an unending life. Our exchange is troubled because we do not make more of these in our columns. So also are we shy of parading much the inner life of our heart. Mother-memories, fireside affections, the holy helpfulness of human loves; from these come the strength of our daily work, but we do not project them into our editorial columns. For the same reason do we hold the tender hope of an immortal life too sacred and high to be proven by logic, to be demonstrated by sight, or to be used as a dogma. Our neighbor also regrets that one can read *UNITY* long without knowing that it is a Unitarian paper. We thank him for the compliment. We like to deal with universalities. The fundamentals of religion, like the multiplication table, are true in all denominations and perceptible in every sect. For these we prefer to work. If this labor seems unproductive and is undemonstrative, the reason is well stated by Mrs. C. P. Woolley in her communication to the *Journal* in the issue of Dec. 27:

It is because the best religious work of to-day, that in which the Unitarians are bearing full and honorable part, and in many respects taking the lead, is of a quiet and unaggressive order, dealing with broad questions of life and character, and dispensing with all noisy parade of sentiment and special belief, that it appears in its external results inadequate and worthless. Yet there never was a time when Unitarians were doing better, more practical work than now, work purely educational and spiritualizing in its effects.

While the last issue of this paper was passing through the press the editor was on a ten days' excursion in the South, and was wishing his patient readers the Happy New Years he was not at home to write. He caught glimpses of the Exposition, great in its incompleteness, and to him inspiring notwithstanding its tardiness, because it so emphatically symbolized the splendid efforts of a prostrate people to erect themselves once more, seeking a footing now not on the peculiar institutions of a section, but upon those principles and industries that are inter-national. He had an opportunity of studying the prophetic work which our brother Allen is carrying on through and with the Unitarian church of that place, a church that through all its checkered history never before had so great an opportunity, and probably never be-

fore more squarely faced it. Whatever mistakes may have been committed in the past, there is now but one thing to be done—to heroically and aggressively hold that position. On the last Sunday of the old year it was the privilege of the editor to preach in the Exposition building, and try to interpret the three words he found focalized there, viz: Unity, Progress and Character. At Pass Christian, midway between New Orleans and Mobile, fronted by the fifteen hundred miles of semi-tropical seas, backed by the tempting depths of pine forest, with high and dry sandy foundations, he found what he hopes will prove a sheltering asylum to the household banished by the fierce cold of the North from the Chicago home nest. If for the next three months the editorials prove longer and more prosy than usual, it will be because they are never interrupted by the gay twitter of the birdlings and they miss the modifications of the prudential helpmeet. Altogether the trip was one to deepen his love for the whole country, and to strengthen his hope for the struggling South. As he fared sumptuously on almost the very spot where twenty-three years before he spent the one dark day in all his life, when hunger seemed about to permanently end the struggle, it was with a realizing thankfulness of that progress that beats spears into pruning-hooks and swords into plough-shares. There is mental tonic in a trip to New Orleans and there is a physical balm to cold pinched bodies at Pass Christian, and the editor commends both to those needing them.

THE "CHURCH-DOOR PULPIT."

We cannot publish the appended note concerning the "C.-D.P." without adding a word of our own. The experiment, begun the first of last April, was, as far as we know, entirely unique. It was quite different from the now common and commendable habit of projecting the preacher's voice on to the printed page, and thus giving to him an outside audience. It was a deliberate attempt to supplement the preacher's voice with the timely word of another, in the church itself; enabling the church-goer not only to carry the word of the pastor away in his heart but also the word of another's pastor away in his hand, to read by himself in the afternoon or to the family in the evening, to lend it to his neighbor, and finally to send it through the post to distant friends. To those of us who have given studious attention to the experiment of setting up a pulpit at the church-door, the result has been very gratifying. The experience of the editor of this paper tallies with the experience of some others. Whenever he has given the preacher on the tract-rack a good introduction from his end of the church, the rack is invariably cleared. If he neglects it the pamphlets are sometimes forgotten. We hope our readers will give to the questions below special attention and answer them promptly. A thoughtful answer from a considerable number of our subscribers to the fourth question would be particularly interesting, inasmuch as the result would not show necessarily the most popular preachers, but rather

those who are working upon the most living questions in religion and morals to-day. Our search of a few months ago for the "Ten Great Novels" attracted much attention and aroused much interest. Will our subscribers in the same way help our committee to find the "Twenty Best Preachers," to occupy our "Church-Door Pulpit" for the next year?

Now read carefully the following:

We wish to ask counsel of those who have been interested in the fortnightly sermon called *Unity Church-Door Pulpit* this year, in order to judge whether or not to continue its publication. It was begun as an experiment, to see if it served a need. As tested by the question of self-support the experiment has justified itself, and we shall be glad to go on with it. In churches where it has been the minister's custom to call attention to his church-door rival, or colleague, by a word about the sermon printed for the day, or about its author, an easy distribution of the twenty or fifty copies has been secured. But this double test is not quite enough. *Is the C.-D. P. doing good, and should it be developed and made permanent?* Please come into the Council! Before we make arrangements for another year will you be kind enough to let us hear from you in answer to four questions?

- (1). From what you have seen of it and any use made of it, should you say, "Go on with the C.-D.P."?
- (2). Shall you continue or increase your present subscription, if we do go on?
- (3). Can you suggest improvements in the plan—improvements not too hard to be adopted?
- (4). What twenty preachers or writers would you like to hear from next year? Please send us your list.

The general plan would probably remain unchanged—twenty sermons a year from as many ministers representing the "Broad Church" element in the several Churches, or from others who stand for the similar element beyond church-walls. In the note appended to each number issued, we say: "The word 'Unity' in the title bears to the committee who arrange the series a wide meaning, pointing more to the substance than to the forms of religious thought and faith; and in inviting contributions they have sought, not only through the whole range, but in both directions beyond the range, of those who bear the 'Unitarian' name, though most of the writers must naturally be found within that name. 'New Orthodoxy,' 'New Judaism,' those who care for no name but 'Religion,' and the 'Ethical Societies,' will all be represented. The aim is to represent not so much a given system of beliefs as the emphasis, in somewhat varying beliefs, on 'Freedom, Fellowship and Character in Religion.' The choice of subject is left to the writers, and each writer is responsible for his own utterance alone, and for nothing else in the series. 'One of your best—a life-helping sermon, or a thought-sermon reaching the life,' is the invitation sent out." But the range of writers this next year would probably be enlarged by looking abroad for some of the material, and by printing now and then a paper which was sermon in spirit and effect but not in form. An attractive list of twenty writers can doubtless be secured, if tried for.

But shall we try for them? Please answer the questions above soon, directing to *Church-Door Pulpit*, UNITY office, 135 Wabash Ave., Chicago.

THE CROWN OF GREATNESS.

There are many kinds of greatness, but all the greatest souls, the very greatest of all, the far stars of human-kind, have been distinguished by one trait, namely, an intense love of human-kind. There is only one way to relieve the needs of the needy, and that is by sharing with them what we have. We can relieve those who are suffering from material need, the poor, the exposed, the hungry, the over-worked, only by sharing with them in some form our wealth; not necessarily by the direct giving of money, or of prop-

erty; but if not that, then by the gift of time, of labor, of care. We can relieve those who suffer from ignorance only by sharing what we have that is peculiarly appropriate to their need, that is, our knowledge; and this we must share by deliberately sacrificing it—by refraining from the privilege and pleasure of gathering more knowledge in order that we may spend time, strength, labor and thought in teaching others. There are those all around us who are suffering from the need of comfort. They are covered with grief. They have to meet great sorrow; they stand in great need of help. Now we can meet this need, as before, only by giving what we possess, which is germane to the need, a share of our happiness, measures of our enjoyment; and these we may have to give in the sense of sacrificing them; that is, putting them aside while we share in the grief of our friend, by which he may grieve the less and find comfort.

Now who will not do these things when the needy are very close beside him and in intimate connection with him in his daily life? Let us suppose for a moment that persons are walking, eating, traveling together; who would not impart to another in such a case either substance or thought generously, if he had only one companion, or two or three? For very shame indeed, if for no nobler feeling, any one would refrain, in such conditions, from enjoying by himself what he could not share; that is to say, from appropriating before the eyes of the others, the things or thoughts of which there were not enough to go round. Why, then, do men use so ruthlessly and carelessly heaps of things in the world of which there is but a small supply, or not enough for all who need them? Why will the man who would be ashamed at a table to enjoy a private dish which was not plentiful enough for all to partake of, be not ashamed in the least to be rolling in comforts, privileges, pleasure and plenties, while others about him are straightened and needy or destitute? It is because the great world seems so far off. It is easy to feel brotherly to the person eating at our side. It seems hard to feel our brotherhood to the needy afar off who have not enough to eat. The great world seems so remote that we are not alive to our fraternal relations, to the oneness of humanity. Our sense of brotherhood does not stretch to the dimensions of the social fabric. The rich, the fortunate, the happy, the secure, the confident are not cruel. Simply, they are not great enough to place the big world in the same relation that the few boon comrades hold; and so they act toward the many in a way that would shame them in their inmost hearts if they even tended so to act toward a few persons even though but chance companions of the hour. Thus it is a test of fine manhood and of supreme character to feel outward and embrace humanity. The man who can feel the same sense of brotherhood toward the great world at arm's length, the same wish to feed, to clothe, to help, to strengthen, to teach, to comfort, to cure; the same grief, if he must enjoy all these blessings and know that others are suffering in need of them, that he would feel if he were thus privileged above the few companions in his house,—this man is great, is large in soul, and the scope of his thought and of

his heart is of that grandeur which we see in prophetic and devoted souls. This is why the very great souls have been distinguished by intense love of mankind, because to reach out with love to what is far, and to bring the remote near, is the attribute of greatness both of mind and of heart.

J. V. B.

Contributed and Selected.

BRONTË.

Triad of noble hearts and nobler minds!

Needs not the worker of these happier years

Think on your yearnings, trials, bitter tears,

Your fond hopes long delayed till outlet finds

Your best and bravest, and the dull world blinds

With blaze of genius towering o'er its fears;

The Spring holds all the bounteous Summer wears.

In thought bloom buds despoiled by cruel winds;

And oh! when glows the heart with purpose high,

When work the human hands unfalteringly,

How regal grows the example to the race!

"Too brief their span," though loitering age may cry,

Call not their brave young lives a tragedy.

Where Will hath won, Death wears a beauteous face.

A. M. G.

THE LATER NATURAL PHILOSOPHERS.

The speculations of the Eleatics and Heraclitus seem to have settled two or three fundamental points for the philosophers who immediately succeeded them, sometimes called the Later Natural Philosophers. The first point was that there is no absolute generation and decay, *nihil ex nihilo fit*. The Eleatics, it will be remembered, denied all change. The second point was that there is, as Heraclitus maintained, Becoming; Nature is a process. The third point, an inference from the first two, was that Becoming must be relative, must be a process of mechanical combination instead of absolute creation, or of a passing of one element into another. The result of this was that there arose, in place of the monism of the earlier theorists, a more or less distinct dualism of matter and force, of the material world and reason. Speculation now begins to turn upon the inquiry, "What produces and maintains the process called Nature? What is the character and end of that process?"

Of these Later Natural Philosophers, we have to speak first of Empedocles, of Agrigentum in Sicily, who lived from 492 to 432, B. C. He was of a distinguished democratic family, and took the interest usually taken by the early Greek philosophers in public affairs. He was noted among the ancients not only as a philosopher and a statesman, but also as an orator, a physician, a poet, and even as a prophet and a wonder-worker. He claimed to be divine, and his claim was allowed by some of his contemporaries and his successors, among the latter being the poet Lucretius. His speculations, which are mostly physical, are contained in a didactic poem, "On Nature."

Holding fast to the Eleatic doctrine, so far as it denied absolute generation and decay, he accommodates himself to the Heraclitean theory of Becoming, by attempting to account for changing Nature by a continued process of combination and separation of certain original, or nearly original elements—fire, air, water, earth. The first three of these, it will be remembered, had been separately adopted as principles, either primary or secondary, by previous philosophers. Earth, it seems, never was by itself set up as a principle by any ancient philosopher. But the question arises—and this is the first appearance of such a question in the history of philosophy—"What is the cause of the combination and separation of elements? Before the time of Empedocles, the problem of philosophy had been with reference to the material or formal constitution of Nature. The cause of that combination and separation of elements which constitute Nature, answers Empedocles, is Love and Hate—the mythological equivalents, it will be observed, of the modern Attraction and Repulsion. In their original state, the elements are bound indistinguishably together in one all-including sphere by the power of Love. Hate, gradually penetrating from the periphery to the center of the sphere, drives the elements asunder, and produces thus the world of individual existences. In the eternal process of Nature, Love and Hate alternately rule. Variety in the world of individual existences depends upon variety in the combination of the four elements; flesh and blood, for example, are made of equal parts of all four elements, whereas bones are one-half fire, one-fourth earth, and one-fourth water. This process of mixture originally extended even to the creation of animals, which were at first formed by the union, by the power of Love, of the separated existing parts of their bodies. The monstrosities that thus arose, such as the bodies of men with horses' heads, the bodies of oxen with human heads, etc., gradually gave way to forms better fitted to survive, until finally the ordinary mode of generation was established. Here we have mechanical evolution, pure and simple.

Even knowledge, or at least sense-perception, is explained by Empedocles to be the result of mixture, the result of an efflux of particles from perceived bodies entering pores corresponding in size to them on the body of the percipient. In the case of sight, he says there is a double efflux—efflux from the eye as well as from the body perceived, the former consisting of fire and water. The elements in things are known by like elements in us—earth by earth, water by water, etc. This is apparently the earliest form of the doctrine of unity of subject and object in perception. Sense-perception, according to Empedocles, does not give us truth; that comes by reflection.

Empedocles seems to have believed in the transmigration of souls; also in the spiritual nature of God. This doctrine of God as separate from the world, and the doctrine of Love and Hate as forces outside of matter, are the first manifestations of the dualism mentioned awhile ago. They are of course in substantial keeping with the conception of Becoming as a

mechanical mixture. Considering the logical character of the fundamental principle of Empedocles we can not say that he is inconsistent in his notion of the Deity. But that logical character is loose and unstable; in it the One and the Many, identity and difference, continuity and discontinuity, are united in the most external manner; the notion of organic unity does not begin to be realized.

Next to Empedocles comes Anaxagoras, of Clazomene in Asia Minor. Though born somewhat earlier than Empedocles he flourished later. Surrendering wealth and position for philosophy, he went, in early manhood, to Athens and remained there studying and teaching till near the close of his life, a period of about fifty years. His coming to Athens was the beginning of that magnificent course which philosophy ran there in the most capacious intellects of antiquity. Parmenides and Zeno had visited Athens, the latter, it would appear, quite often; but Anaxagoras was the first to make that city of culture and individuality his home and the home of philosophy. His sojourn at Athens during the period of her greatest glory, under his personal friend, also a disciple, Pericles, was no doubt opportune for philosophy, and particularly for a system, if system it may be called, that placed in the forefront of things *vous* or intelligence. Among the pupils of Anaxagoras there were, besides Pericles, Euripides and Socrates. His influence must have been great, and considering the somewhat radical character of his doctrines and his connection with Pericles, it is no wonder that, when the latter fell into temporary disfavor, Anaxagoras was unable to remain longer in Athens. Ostensibly for atheism he was banished to Lampsacus, where, in 428 B.C., he died, at the age of 72.

According to Anaxagoras, there was in the beginning an indistinguishable or undifferentiated mixture, not of four, but of an infinite number of qualitatively different elements, which he termed the "seeds of things," and later writers "*homœomeriæ*." At a single point in this mixture there was started by the world-ordering mind a rotatory motion, which, gradually extending, involved the whole mixture, producing everywhere a separation of unlike and a union of like seeds. This process of differentiation is never entirely completed, though it constantly becomes more refined. The name "*homœomeriæ*" (= "like parts") arose from the supposition that certain substances, e. g., gold, blood, bones, etc., were formed only of seeds of like kind, i. e., like one another and like the whole of which they are the constituents. Here, it will be observed, is a one-sided approach to the notion of organic union. Not, everything, however, is so formed: for example, fire, air, water and earth, also what we call organic bodies. Heterogeneously formed substances are determined in character by the nature of the seeds that predominate in them. In this connection may conveniently be mentioned, although they do not seem to be especially consequent upon his main theory, the following physical and biological doctrines of Anaxagoras: The earth is a short cylinder resting on the air in the center of the universe. The sun and

the stars are not blessed gods, as the populace believed, but glowing masses of stone—the doctrine that gave ground for the charge of atheism upon which he was banished. Plants and animals spring from germs communicated to the moist earth by the air; they have souls, and feel pleasure and pain.

The world-ordering mind, unlike material existences, is unmixed and pure in nature: "the finest and purest of all things"; it is self-dependent, intelligent power; it knows all things and works by design or final causes, excluding all chance from the universe. All minds are in kind like unto it. Sense-perception is not of like by like, as Empedocles maintained, but of like by unlike, as of heat by cold; that which is equally warm with ourselves makes no impression on us. The senses do not furnish real knowledge; that comes through reason alone. Man's highest satisfaction lies in the pursuit of wisdom.

The two most important points in the doctrine of Anaxagoras are, of course, the *homœomeriæ* and the *νοῦς*. Upon these we may profitably dwell a moment longer. To understand the *homœomeriæ* we seem compelled to conceive them each as partaking of the nature of all the others, though qualitatively distinct from some of them. The primal chaos then becomes a mass of being not yet articulated or organized, but capable of being organized by the power of the *νοῦς*, a kind of ontological cartilage, so to say, to be developed into the bone of the cosmos. Here there is something like speculative or spiritual union of the many into the one. But there is a return to the notion of abstract identity in the conception of substances being made up, as gold, bone, blood, etc., are said to be, of like parts only. The union of the like and the unlike was seemingly a hard point to settle. As to the *νοῦς*, if we regard the original mass of being as having the nature described a moment ago, then the relation between mind and the potential universe is not quite so mechanical as it would otherwise appear to be. Anaxagoras himself, as far as the accounts of his doctrine go, seems to have asserted rather than demonstrated in any way this part of his doctrine; and it was not without reason that Plato and Aristotle, though holding him in high esteem, the latter comparing him to a sober man coming in among the drunken—it was not without reason that they criticised him because his world-ordering mind played the part simply of a mover of matter. In spite of this, however, we, like the ancients, must consider him the turning-point in the early Greek philosophy. Through him philosophy passes from the philosophy of external nature into the philosophy of spirit.

But early Greek philosophy, considered merely as the philosophy of nature, reaches its final and peculiar issue, not in Anaxagoras, but rather in the so-called Atomists, Leucippus and Democritus. Of the former of these hardly anything is known. He was undoubtedly the originator of the theory that the latter, his friend and disciple, made famous. Democritus was born in Abdera, in Thrace, about the year 460, B. C. Possessing a large property he was enabled to gratify his thirst for knowledge, which led him to travel extensively in Egypt and the East, and upon his

return home to devote himself exclusively to philosophy. His numerous works, of which only fragments have been preserved, were written in prose instead of didactic verse, such as his predecessors had employed. They were famous among the ancients for their style as well as for their doctrine. It would be interesting to know how much his writings, in which the note of individualism, that is so grateful to the ordinary understanding, was clearly and positively sounded, had to do, at the time of their appearance, with what we should now call the "popularization of philosophy." The "Laughing Philosopher," as Democritus is sometimes called, lived for more than a century.

Μη μᾶλλον τὸ δὲν ἢ τὸ μὴδὲν εἶναι,—"No more is thing than no-thing," says Democritus, recognizing the respective claims of the Eleatics and Heraclitus. "Thing" is the original, eternal, indivisible, infinitesimal particle of matter called by Democritus, and by us after him, the atom. Another name applied to this original particle, or to the totality of such particles, was "the full," by which was connoted the perfect solidity or impenetrability of the atom. "No-thing" is empty space, called also "the void." Thing and no-thing, the full and the void, constitute the whole of reality; all else is phenomenal. Atoms are infinite in number. Unlike the four elements of Empedocles, and the *homœomeriæ* of Anaxagoras, they are not qualitatively but only quantitatively different; they differ in shape, size, weight, arrangement and position. From the motion and mixture of these atoms is the phenomenal world generated under the compelling power, not of Love and Hate, nor of Reason, but of Necessity or Chance. The heavier atoms on falling force the lighter upwards. Collision among the atoms produces all kinds of oblique and lateral motions, and finally a rotatory motion sufficient to evolve worlds.

Even the soul is composed of atoms—round, fine, smooth, fiery—the inhalation and exhalation of which from and into the air maintains the bodily life. In the brain the motion of the atoms produces thought, in the heart anger, in the liver desire. Sense-perception is the result of the impact upon the senses of effluent atoms from the objects supposed to be perceived, and is deceptive: sweet and sour, hot and cold, and the like, are not qualities of bodies, but of perceptions. The distinction here made is equivalent to that made by modern psychologists between the primary and the second qualities of bodies. The real source of knowledge is in understanding or reflection, which is the product of the symmetrical motion of atoms. The true method of knowledge is to proceed from the known to the unknown. Ethically considered man's real being lies in nobility of soul; the highest good is happiness, which is moderation or the observance of the laws of nature. The highest happiness springs from knowledge; the wise and the good are at home everywhere. The seat of morality and of character is not in the outward act, but in the will.

Whatever the historical connection between Anaxagoras and Democritus, the greater logical simplicity, or, as some would prefer to call it, the more scientific character, of the latter's theory, is sufficiently obvious.

Quantitative relations, such as govern the atoms, are much more easily referable to a standard of comparison or measurement than are qualitative; and the substitution of natural necessity (whatever that may mean) for reason, seems to be a decided advance towards consistency. But in saying this, we have to remember that we overlook an essential element in knowledge; namely, the relation of object and subject. In the theory of Democritus that relation is one merely of mechanical causation, or at most of mechanical correspondence, and does not solve the problem of the universe as *one* universe. By it the one and the many are really no more closely united than they are in the mathematical theory of the Pythagoreans, with whom Leucippus, the founder of Atomism, is sometimes classed. It is just on this account that Anaxagoras was the true forerunner of the master-thinkers of Greece. His doctrine of the *νοῦς* is, whether he was fully aware of the fact or not, tantamount to the assertion that we know the world because we are of it; or, rather, because we with it participate in reason. And this view makes more intelligible also the conception of Nature, at which the predecessors and contemporaries of Anaxagoras had so devotedly labored; it renders natural necessity simply rational necessity. Anaxagoras is, therefore, the most philosophical of the nature-philosophers, as well as the true forerunner of those whose chief thought was concerning the truths of spirit.

B. C. BURT.

SHORT DOCTRINAL SERMONS.

II.

ABOUT GOD.

1. We ought to approach the subject with profoundest reverence, and with some such feeling as that which characterized the old scribes who were employed in writing the New Testament MSS. They used to clean their pens so that no spot was on them when they wrote the name of Deity.

2. In thinking on this subject there are some things we ought to expect and some we ought not to. We cannot comprehend God even in imagination, much less can we describe him in language. We must not expect the ideas of God to be always alike. Different nations, different times, have different ideas. In our own midst we find great diversity of thought about God's being. And we shall find in thinking on this subject there is a great deal we must acknowledge we know nothing about.

3. There are some things we have no right to do when thinking and speaking about God. We must not apply lower terms to him when we have higher ones. Thus we may not say God is "Force," and stop there when there is a higher term in the word person. God is at least personality whatever else higher he may be. We must not attribute to him acts which sink below our own standard of morals; and this, no matter what book or books say he did any immoral act. We have no right to think God confined the knowledge of himself to one people, leaving all others in ignorance of

him. Nowhere will you find the true idea of God to completeness.

4. We are to look for crude ideas of God among savages and the ignorant to-day. One's idea of God is his highest possible idea—above this he cannot go. But we are to look for an increase in purity, righteousness, power, and holiness in the idea of God. Each generation should give us a higher idea of Deity. Thus the Jehovah of Joshua is a low idea, the God of Israel's prophets is a higher one, the God of Jesus is higher still. And aided by these we should rise still higher. Thus Jesus says God is a spirit; we ought to have profounder conceptions of spirit than had these first Christian teachers.

5. We ought to feel that God belongs not to some far-off world but to this world, not to some life to come but to this life.

ALBERT WALKLEY.

THE PRESENT MEANING AND USE OF UNITARIANISM.

READ AT A MEETING OF THE CHICAGO WOMEN'S UNITARIAN ASSOCIATION,
IN THE CHURCH OF THE MESSIAH, SEPT. 25, 1884,
BY MRS. E. A. WEST.

To make a statement of Unitarian belief, beyond the fundamental tenet—the Unity of the Godhead, is considered hazardous by some, as they claim that Unitarianism is a *method* of thought rather than a *conclusion* of thought. Unitarianism is indeed an attitude of the mind rather than a system of doctrine, and the point of view from which it regards all religious questions is a prominent cause of its superiority over Orthodoxy. It looks upon life as a sphere for the growth of mental powers and spiritual conceptions, believing that God has given man intellects which, properly trained, will attain nobler thoughts and higher states of feeling. Such employment of the mental powers will constantly produce new religious beliefs; these are incompatible with fixed creeds, hence the very nature of our religion prevents us from formulating a creed as a test of fellowship. Let us repeat why Unitarians have no creed; not because they are so absurd as not to know what they believe and to glory in their ignorance; but because, having received new ideas in the past, they are willing to receive more and better ones in the future.

Since belief is not to be the test of fellowship, what shall be? That which distinguishes the individual—character. Dr Gannett has said,—"Righteousness is the central principle of Christianity and the true basis of the Unitarian denomination." It seems as though every orthodox church must make character as well as belief a test of admission, but the Unitarian church is distinguished from all others in having no test except character.

The belief that the human mind has not received all truth through revelation, but that it attains new truths through the employment of its own powers, is a stimulus to earnest investigation, and we may well turn for instruction to those eminent leaders who have searched for truth in this reverent spirit, and who still represent the thought of our denomination.

Let us observe three beliefs which Channing has made prominent in his teachings :

1. The belief in the supremacy of character.
2. The belief in the nobility of human nature.
3. The belief in the use of reason in religion.

That character is of the highest importance, whether we have reference to God, to Christ, or to man, is a fundamental principle of Unitarian belief. History shows that the ancient and the barbarous nations feared and worshiped God because of his *great power*. Channing taught that it is God's *goodness* which renders Him worthy of homage. Not because God's will is irresistible, but because his will is the perfection of virtue should we pay Him allegiance. To Channing's mind, the great truth of truths was that God is the infinite fullness and fountain of perfection, who has no other end in creation than to communicate his own life to his children. With such a conception of God how can any one fail to love and honor Him?

In urging the supreme importance of character in regard to Christ, Channing claims that the glory of Christ consists in his character, not in his office, nor his inspiration. The ground of love to Christ is his spotless purity, his moral perfection, and his unrivalled goodness. Christ's mission was a nobler one than simply to save from punishment; he sought to deliver man from sin itself; he strove to communicate holiness and to restore the soul to purity.

That character in man is of supreme importance has already been intimated. The test of a man's religion is his character, not his feeling nor his creed; and character includes not only the act, but the motives prompting the act.

The second doctrine mentioned, belief in the nobility of human nature, contradicts the Bible story of man's original state of purity, and his fall through a single act of disobedience; it nevertheless harmonizes with the general testimony of Bible history regarding man's capacity for spiritual growth. Abraham believed that human sacrifices were acceptable to God. Jacob preferred intrigue and deceit to honesty. Compare such ideas with the lofty teachings of the prophets, or the purity of Christ's doctrines, and we have additional proof of what all comparative study of religion shows, that our present ethical standards are the result of natural growth and not of supernatural revelation. Man through inheritance possesses both good and bad in his nature, and by cultivating the good he can become more and more Godlike. This belief makes it the highest privilege as well as the holiest duty to cultivate this nobility, and it gives a sacredness to each moment of life's activity.

When we consider the paternal care of God for all his creatures, a feeling of brotherhood must be awakened; a desire is aroused to help forward the good cause when we realize that perhaps even the most depraved may become angels of light. It is only through the possibilities of this nobility that the kingdom of heaven can come upon earth.

The third doctrine to which we referred, — the belief that reason should be employed in religion, is generally considered the boldest and most danger-

ous of our faith. It undoubtedly carries us farthest from orthodoxy; for where the latter says, — "Bow in abject submission to the authority of Bible or Church," we say, — "Stand erect, quit yourselves like men and use the minds God has given."

The inconsistency of our opponents is most marked, for they know that reason is what distinguishes man from brutes, and that man might as well be created without reason as to live without its use; and, moreover, there can be no intelligent acceptance of any belief without the exercise of reason. Even such an orthodox writer as Bishop Butler, admits that "Reason is our only faculty with which to judge of anything, even revelation itself," and yet when reason leads to conclusions contrary to their belief, they denounce it as dangerous. The necessity of employing reason in religion is shown by the absurdities of fanaticism — absurdities which are the direct result of zeal without reason. A proper study of the human mind must show that reason is the light which lighteth every man that cometh into the world, and if so, it should be the acknowledged guide.

Sin is not a mere stain upon the soul which atoning blood can wash away. It is evil manifested in thought or act. The only proper treatment for it is to *throttle* it wherever found, to *exterminate* it from the earth.

Unitarianism not only teaches all these doctrines, but as one of our Western ministers has written, "It regards all space as holy ground, all days as holy time, all truth God's word, all facts of nature and of history the revelation of God's law, all men His children, and all noble deeds proper offerings in God's service."

Such are some of the teachings of Unitarianism; now let us consider its value.

At the present time the idea of religion is acknowledged to include two elements—reverence for God, and regard for man. In the early ages, religion meant simply submission to God. Among the earliest Greek traditions is the story of Prometheus, the deliverer of mankind from ignorance. He it was who brought down fire from heaven, and taught man to employ it in the useful arts. He also made known the elements of astronomy, how to reckon by numbers, and the mystery of the healing power. He was indeed the personification of progress. And what reward did the Greeks represent that Jupiter bestowed upon him for all this? It was solitude, captivity and ceaseless pain from the devouring vulture, for, in the belief of that day, to bestow aid upon man was to defraud the gods. It was not till centuries later that the element of *humanity* was incorporated into the idea of religion. This element gradually assumed greater prominence and became the chief burden of Christ's teaching. It is this element which Unitarianism emphasizes. Not only "Glory to God in the highest," but "on earth peace, good will to men." Here we find one great use of our denominational belief. Food for the hungry, clothing for the naked, and rest for the weary, our faith prompts us to bestow.

But we do not merely offer *transient* aid for the troubles of life; our philanthropy is directed by belief

in the doctrine of cause and effect, and belief in the power of heredity. We do not teach the poor that their poverty is a mysterious dispensation of Providence, for we believe poverty to be the result of tangible causes which rational, vigorous measures will greatly mitigate if not entirely remove. Neither do we teach the sick resignation only, but we urge them and all others to devise means of alleviating and preventing physical disease. The cannibalism of the Feejee Islander quickly consumed the body of its victim, but the cannibalism of modern civilization consumes the nerve-power and causes a prolonged death. May the time come, when the latter will be as thoroughly condemned as the former. We feel that the church of the past has erred in disregarding physical laws, and encouraging the crucifying of the flesh; but what else could be expected of a system teaching that the spirit alone is sacred, while the body is so vile that privation and torture are its legitimate deserts. Our religion prompts not only the amelioration of suffering and misery by the establishment of hospitals and asylums, but it encourages such a study of sociology as will disclose the causes of this misery, and then it enforces the employment of means to remove these causes. It favors the ounce of prevention as well as the pound of cure.

Unitarianism has ever been active in educational enterprises, believing that through the development of each generation the succeeding generation is to be made better. Not only does it realize the fearful judgments which heredity visits upon the innocent, but likewise the glorious qualities which it bestows. The doctrine of heredity is not one of gloomy forebodings alone; it reveals unnumbered blessings and is an encouragement to plant good seeds in human nature.

Although philanthropy is a prominent field, showing the value of Unitarianism, it is by no means the exclusive one. Ours is a gospel, teaching that innocent diversion is consistent with the highest aspirations for goodness; that mind as well as body requires alternation of work and rest; and that change is really essential to the highest vigor. Obedience to this law secures greater results as well as greater happiness. And this is what our theology agrees with our science in teaching *that God desires*. It is not the misery, but the happiness of the race that he seeks to promote. Therefore he has so constituted things that happiness is the result of right doing, and misery of wrong.

Unitarianism is of special value because of this rational view of sin and its punishment. The tendency of sin is to produce death and destruction, while virtue promotes health and life. These are not arbitrary laws enacted by a despotic power; they are the result of the nature of things, and cannot be otherwise (without violence to the constitution of the universe).

Unitarianism has been accused of destroying reverence for sacred things; but, on the contrary, by promoting a just estimate of all things, it awakens reverence where reverence is due, and enforces the importance of every duty and the insignificance of transitory

ills. It is this blending of reason with religion, of common-sense with high moral standards, that helps people to be patient but not stupid, resigned but not indolent, aspiring but not discontented.

One of our pastors has described the whole practical influence of our denomination in these words: "It is the very soul and purpose of Unitarianism to show the unity of all human interests, and through the action of the moral sentiments and spiritual powers of man to reach to the very centres of the domestic, social, educational, artistic, literary and political institutions of society, and, acting through them, to build up the commonwealth of man."

Ours is a gospel that is worth having, and that is worth other people's while to have. It is a gospel that will bring heaven upon earth, for it will bring health to our physical systems, harmony to our social relations, equity to our political institutions, activity to our intellectual powers, and true life to our spiritual natures.

Such is the proper use of Unitarianism, and such may be its results in our very midst, provided we are true to ourselves, to God, and to the faith which we have obtained.

THOUGHTS ON EGOISM AND ALTRUISM.

"But I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away." Such, if the record be true, was the teaching of the great moral hero from whose era we date our centuries.

The words, during these centuries, have been variously stumbled over by sincere seekers after truth; variously commented on and explained by ecclesiastical expounders. Many, believing them the utterances of a very God, have vaguely prayed that the day may come when mankind will have attained to such a state of unselfish perfection that each will live solely for others' good. Others have dared to doubt whether, were such a state attainable and attained, the world would be thereby made better. A master mind of our own day (Herbert Spencer) claims to show not only that the world would not be made better, but that in the nature of things such a state could not be universally attained.

The best thoughts of our deepest thinkers on the great questions of life are the thoughts we want, and a few of the points in proof of his claims may be interesting and instructive.

First, however, let us glance again for a moment at the altruism of eighteen hundred years ago, not as critics, but to see, if we may, how it came about that Jesus laid down for his followers such impracticable laws of conduct.

All moral reformers must necessarily be, to an extent, altruistic. The prince Siddartha, burdened with the

woes of others, resolved to leave the luxurious life at his kingly father's court and never return until he had attained to the sight of the divine law, so that he might teach and uplift his fellow men; so Confucius, Zoroaster and scores of other moral lights, have, like the Jewish Messiah, given their lives to the uplifting of their race; and when we consider the time in which Jesus came, are not his utterances, his life, to be accounted for as natural and human?

For more than a hundred years Rome had been mistress of the civilized world, yet was she a mistress with vigor crippled and virtue sapped by long-continued civil strife and bribery. The few had ruled the many with an iron hand until rulers and ruled had become utterly selfish, cruel and revengeful. Then came a new era. The dawn of peace was ushered in. Before the child Jesus was laid in the manger, the Emperor Augustus had begun his work of civilization. His subjects, even in the far off provinces, were blessing him and in some instances even offering sacrifices to him as to a god. The civil wars were over. The people, well fed and happy, had time to be religious. The Jews, long since released by Cyrus from their captivity in Babylon, where they had imbibed from the eastern Magi, among other religious notions new to them, the idea of a Messiah, had for years prophesied in their own Jerusalem concerning him, and were expecting his coming. Every Jewish mother of a baby boy, if she claimed to be of David's line, dreamed of her child as the possible deliverer of his race; and as the son of Joseph and Mary "grew in stature and in wisdom," the new spirit of the time fell upon him, and with all the ardor of a pure, earnest and unselfish young nature, he went "about his father's business," taught no doubt from early childhood and coming to believe that he was raised up of God to teach a new and higher way of life. Who that has once been young, wonders that he in the enthusiasm of his youth, felt sure the world *could* and *would soon* be conquered and governed by love?

He turned the other cheek to that barbarous first century; when they reviled him, he reviled not again, and, true to the last to his principles, prayed with his latest breath, "Father, forgive them, for they know not what they do." Yet they crucified him! When as children, we read the story, we marvelled that they could do so, but we do not marvel now, knowing the savage blood which boiled in their veins, and the cruelties which for ages it had been the fashion to practice. The altruism of this first century man, though marvelously in advance of his day, was neither super-human nor final.

In its latest definition altruism comprises "all actions which, in the normal course of things, benefits others instead of benefiting self," egotism being of course the opposite of this, or "all action which in the natural course of things benefits self instead of others." The maxims, "Live for self" and "Live for others" are equally erroneous. Man can live by neither maxim, but between the two seemingly irreconcilable statements, there must be a compromise, which at last will bring them into harmony. It is plain to be seen

that care for self in order to *preserve self*, comes and should come before care for others, but at first glance it will not perhaps be so readily admitted that care for one's happiness should come before care for that of others; yet the two cannot be disjoined. The bodily weak or slow of foot, in caring for self, suffer pain from exhausting efforts to obtain food or to escape from enemies; while the strong and swift of foot find delight in their swiftness; so mentally inferior ones of a race "suffer negative and positive miseries, while the mentally superior receive negative and positive gratifications." Each member of a species takes the consequences of its own nature, and its offspring, inheriting such consequences, it follows that "the aggregate happiness of the species is furthered by the dying out of the weaker and the multiplication of the stronger. Of all bequests to children the most valuable is a sound constitution. A man's constitution may be compared to an entailed estate, and he who rightly understands his duty to posterity will see that he is bound to pass on that estate uninjured if not improved." To do this he must be egoistic to the extent of taking the best care of body and mind.

The husband and father who, prompted it may be by a high sense of moral obligation, desirous of giving wife and children the best in every way that money can bring—neglects self for business, delves in his office from early morning until night, month after month, regardless of hot head and cold feet, regardless of sleepless nights and failing energy, taking no time for social pleasures, no time for acquaintance with his neighbors or even his own family, by and by collapses. The rest, which he would not give himself in installments when nature called for it, he now *must* take in one long weary dose. The accumulated earnings of years are spent in paying doctor's bills and in tiresome journeys, hoping to win back lost health, which too often is not won.

How many such blindly altruistic men go down to untimely graves, leaving perhaps, wives faded into early invalidism by equal self-sacrifice in over-work at home, and children with constitutional disease rapidly sapping their unhappy young lives. If the mischief of this lack of self-preservation stopped with self or family, it would be bad enough, but it extends to societies, cities, nations! Besides the multiplied, direct evils which it generates, it exerts indirect evil influences. It begets selfishness in those it is meant to benefit. The child whose every wish is gratified by self-sacrificing, indulgent parents, becomes the greedy self-indulgent man. The city whose poor are pampered by indiscriminate charity becomes a city of impudent beggars, who expect benefit without labor, and curse those refusing it.

Thus we see that egoistic action to a certain extent is not only natural, but necessary to the proper development of self, of society, of the race, and that in point of time it must precede altruistic action; but in the social state, altruistic action is equally natural and necessary, for the good which each gets from the union, must be purchased by altruism sufficient to cause a recognition of the claims of others. The

bodily well-being of all concerns each, for the ill-being of a man's neighbor is apt to bring similar ill-being on him. A few years of epidemic disease will teach the residents of infected districts that their personal well-being is greatly helped by such united altruistic measures as will uproot the plague.

Each, likewise, has a private interest in public intelligence and morals. "Yesterday the illness, perhaps the death, of a child in the family, due to foul gases, led to the discovery that a drain had become choked, because ill-made by a dishonest builder. To-day, workmen employed to rectify it bring cost and inconvenience by dawdling. To-morrow it turns out that business for the plumber has been provided by damage which the brick-layers have done. Thus, the improvement of others personally concerns each, since trouble, loss of time and money are daily brought on each by others' carelessness." We see, then, that egoism is dependent upon altruism as altruism is upon egoism, and that, as we rise in the scale of social life, the reciprocal services of the two increase.

It is also easily seen that "an unchecked satisfaction of personal desires, in disregard of all other beings, would cause social dissolution, but that pure altruism would be, *could be*, socially, personally suicidal is not so plain, especially to those who have been taught that the main reason why the world is bad, is because people do not give away their cloaks when their coats are taken, and turn the other cheek when one is struck.

"A perfectly moral law must become perfectly practicable as human nature becomes perfect. If an ideal human nature shows its impracticability, it *cannot be the moral law sought*. Now, opportunities for practicing altruism are greatest where there is imperfection, weakness, or incapacity, and the continued existence of serious evils caused by defects of nature, must be implied in that sphere in which self-sacrificing activities are practiced," therefore we must conclude that pure altruism is not a perfect law.

Again, "A right rule of conduct must be one which may with advantage be adopted by all." Were all purely altruistic, we would have the anomaly of each person having, as a giver, no thought for himself; as a receiver (for he must accept as well as give; because his neighbor too is altruistic) no thought for others, therefore, again, pure altruism is not the law sought; yet a compromise is going on between these opposite laws; a conciliation is to come. Without doubt the world, as a mass, is yet droning over the very A B C's of egoism. Even among the most civilized, the men and women, who for so-called mental self-culture or for social enjoyment habitually disobey the laws of physical health, are largely in the majority; the politicians who can be bought and sold are perhaps the rule and not the exception, and even moral and religious teachers are not rare, who, for fear of losing caste and the means of securing daily bread, dare not speak boldly the truth that is in them and which chafes at being chained. False weights and measures are in the market stalls, adulterated foods and drinks at the grocers'; cotton is carded with our silk, and

our beavers and broadcloths are often but shoddy; most men seem not to have learned that "honesty is the best policy," to say nothing of having attained to the appreciations of the higher truth, that *it is right*; but there are moral heroes who dare speak the truth; a few have learned the first law of natural egoism which is, *care for the body*. Now and again a man is found who buys and sells by the same scales and, by and by, the *few* who approximate to right living will have become the *many*.

Though now the majority are ultra-egoists, though few reach beyond self-aggrandizement and self-gratification, these excesses of egoism will give place to excesses of altruism. The evils which follow both must have their day, but ultra-egoists and ultra-altruists will at last reach a golden mean, when social altruism will balance social egoism; when ministration to the happiness of others will become a daily need, and sympathetic pleasures will be as much to men and women as self-gratifications.

In that good day suffering will be the exception. In that day wars not only will have ceased, but the natures which generate wars. Entailed defects will have disappeared, and what we call the labors of life will have become synonymous with its pleasures. A far-off day, no doubt, but is it not something that we can dream of it, much that we can hope for it, more if we are personally striving toward it?

M. C. L.

EXCUSE.

As natural 'tis for some to sneer
As 'tis for nitre to taste salt.
Through every season of the year
They frown; and must we chide as fault
The cynic-savors that pervade
Their ev'ry speech? Our hearts are torn
By sarcasms keen. When most dismayed
At skeptic scowls, the brine of scorn
Doth threaten soon to overspread
Our spirits too. But ever while
The look of peace upon our dead
Mocks hopeless grief, and the slow smile
Of spring rebukes our restless haste,
In Law beneficent we trust.
All serve its ends. There is no waste
In nature. The despised dust
Is sacred though it dims the green;
The foulest pool reflects the sky;
So let us find for human mien
Excuses just. He who is high,
And sane, and sweet, is so by force
Of nature and of circumstance.
The low, the bitter, and the coarse
Are the sad sport of fateful chance.
Pardon while yet condoling sin.
Be mild without, severe within.

ELLA A. GILES.

Man is a good machine only as he is something more than a machine.—J. H. Crooker.

The Study Table.

All books noticed in this department, as well as new and standard books of every description, may be obtained by addressing The Colegrove Book Co., 135 Wabash Ave., Chicago.

THE FUTURE RELIGION OF THE WORLD. *

With the intentions and aims of the writer of this book we can but have the heartiest sympathy. It is, in the words of the preface, "to point out to general readers a philosophically sound basis for religious trust and practice in the future." The writer's hope and belief, also, concerning the future religion of the world is almost exactly our own. "The religion of the coming century in civilized lands—the world's religion of a not distant future—will, in the writer's belief, rest mainly on the teachings of Christ, as that teaching becomes separated by criticism from the additions made to it by his disciples and by the early church, and more fully expounded and understood. The great Unity, the Unity of life—physical and spiritual—will be recognized as a prominent feature of the Master's teaching. But the Christianity of the future will be relieved from the incubus of the marvelous and the legendary."

But while sympathizing so entirely with this author's aims and hopes, we doubt very much the value of this book in promoting the ends which he has in view. In our judgment the effect of the book will be only to widen the breach that already exists between orthodox Christians and the common type of unbelievers. This we think a thing not to be desired. The intelligent men inside the church and outside, should seek and find common ground in a rational interpretation of the Christian Scriptures, and a rational view of man, not omitting his moral and religious nature and aspirations. In the finding of that common ground for all sensible men, this book will give no light to either party. It would give much light to the orthodox party, but they will not read it, as their confidence in the writer will be lost because of his mistakes and overstatements in the first few pages. And precisely because of these mistakes, overstatements and extreme views, the book will give great aid and comfort to extreme infidels, but it will do nothing toward leading them to a better appreciation of the good things for which the modern Christian Church does yet stand. Renan says, in his *Recollections*: "I cannot think that my labors have been all in vain, nor that victory is to be won in theology as cheaply as the scoffers would have us believe. There are, in reality, but few people who have a right not to believe in Christianity. If the great mass of people only knew how strong is the net woven by the theologians, how difficult it is to break the threads of it, how much erudition has been spent upon it, and what a power of criticism is required to unravel it all. . . . I have noticed that

some men of talent who have set themselves too late in life to the task, have been taken in the toils, and have not been able to extricate themselves."

Our author says: "To prepare the way for the sound rational belief, the uninitiated must first be made aware of what is unsound, philosophically, in dogmas generally received." This is very true, but he should understand what Renan so well understands, that to make people aware of what is philosophically unsound in the dogmas which they hold, is no easy matter. Mr. Lloyd Stanley seems to proceed upon the principle or expectation that people will be made aware of this when he has simply told them that their belief is not well grounded.

As an illustration of the slashing and oracular manner in which he proceeds, take the following passage, from a chapter in which the theory is set forth that Buddhism influenced Christianity through the Essenes:

"Now Yayana was unquestionably the Hebrew Yavan, the Hellenic Iaōn or Iōn (a name which survived in *Ionia*), and was the coast of the Levant north and east of that sea, from the Ægean to the borders of Palestine. The name should mean, apparently, the land of Yav or Iao, as a land in which Yav or *Ion* was worshipped. A great seat of that worship was, as is known from writers already quoted, Mount Carmel, within the land claimed by the Hebrews.

"At the foot of Carmel the river known in Hebrew as Kishon or Kish'n enters the sea. The name of this river, however, in Arabic of that neighborhood, is the *Krishna*."

Now this all may be true, but if it is true it is very important; and our author would have done better service to have devoted his book to establishing the position taken in this paragraph than to have done what he has done.

As a further illustration of the manner in which Mr. Lloyd Stanley would prepare the way for a sound rational belief by explaining the past religious history of the world, take this paragraph:

"There remain no names in history worthy to rank with the four greatest leaders of religious thought, Manu, Gautama, Moses and Jesus, unless we so deem Zarathustra, the Persian law giver. A majority of the human race is said to hold the tenets of Manu and of Gautama; while of the remainder a large and highly cultured minority is governed (nominally at least) by those of Mosai and Yaishooa."

He then further explains that Manu ("the thinker, knower, from mān, to think, to know") was the leader of the Aryan invasion which overran India 2450 B. C. He makes him the author of the system of religions that grew out of the Vedic hymns. Although he states the truth fairly, that the Laws of Manu, so called, are a compilation dating from about 880 B. C., he afterward quotes the book as the teaching of Manu and repeatedly speaks of the whole system of Brahmanism as though it were an established fact that Manu was its author just as Gautama was the author of Buddhism.

These slight inaccuracies would not greatly mar a book written upon subjects not in dispute, but since

* AN OUTLINE OF THE FUTURE RELIGION OF THE WORLD, with a consideration of the facts and doctrines on which it will probably be based. By T. Lloyd Stanley. G. P. Putnam's Sons. New York. 1884.

our author must know that upon every page he directly crosses the views of the vast majority of Christian thinkers and writers, he commits a fatal error in not establishing more securely the views which he assumes or sets forth. Indeed, in our opinion, the book is well nigh worthless on account of the style in which it is written.

THE ROBERT BROWNING CALENDAR.

As this Calendar was prepared for a much more serious purpose than to fill a minute corner in Santa Claus' pack, we hope that it may receive attention and study after the holiday jollity has subsided. In order to induce others of our readers to look at it, and maybe use it, we venture to insert a few lines of comment from our UNITY friends, picked out of private correspondence:

Mrs. Kate Gannett Wells says: "A unique calendar, much more instructive than the others."

J. C. Learned: "A dainty gift. I see where I shall have to put four more of them at once."

Albert Walkley: "A most excellent thing."

F. L. Hosmer: "The plan seems unique and admirable, accomplishing something."

Prof. C. R. Corson, of Cornell University: "This calendar is a most creditable effort."

E. C. B., South Bend: "Miss ——— and I intend to take up each month the poem of that month, and compare our ideas and impressions each week."

P. J., Elkhart, Ind.: "I have found two friends, teachers, who are anxious to begin the study of Browning. We are going to call ourselves a club, and go to work at once and increase our numbers as we find others desirous of joining."

Rev. Geo. W. Cooke writes: "I thank you most heartily for the Browning Calendar. I regard it as one of the prettiest I have seen this year, and in admirable taste. It is so perfectly simple, without any display of color, chaste and neat. It rather surprised me you could do so fine a thing in Chicago, but why should it? I suppose all who are attracted to Browning go to him for something else than his poetry, not as they would go to Swinburne for his wonderful command over meters and rhymes. I suppose all read him as an interpreter of life and its problems, rather than as a poet. Yet is it not just because he is a poet that his interpretation commends itself to us? To me, all in all, he seems the noblest and truest philosopher living—his teachings commend themselves to me in a far stronger way than do those of Herbert Spencer. He is a thinker, a poet, and a man of faith—all in one; that is what we want—not the man who is a thinker only."

"Reason, or Rome," we say, but sometimes have to come round to own there is reason *in* Rome. Rome has been chary of its Bible,—*"It is not all for everybody"* has been her careful rule. And here comes the third shortened and expurgated Bible we have seen within as many years, all three of them prepared by "rationalists!" The bulk of Mr. Schermerhorn's

theistic Scriptures was his sifting of the Bible-wheat from the Bible-chaff; Rabbi Moses, of Milwaukee, is sifting for the little synagogue-goers; and this "Bible for Beginners" * is what Mr. Hopps, a leading minister among the English Unitarians, hopes may give some systematic knowledge of the great book to young folks born in the Liberal Christian faith,—those little people who by birth have almost lost the Bible. The present volume is the Old Testament only. If the counters are right, the Old Testament contains 592,439 words; by a rough reckoning Mr. Hopps gives us 72,000, or about one-eighth of the whole. He gives this in the common version, with here and there a connective link in brackets, "in such a way as to preserve the unity and continuity of each book." A two-page general introduction, a half-dozen lines of special introduction to each book, an occasional frank foot-note, and three maps, are the only elements of commentary and criticism. 150 pages are given to the books of legend and history; 125 pages to the thought-books, from Job onwards.

Mr. Hopps is the man of a special feat. More than any other minister in England or America he has solved the problem of "reaching the masses" with Unitarian preaching,—preaching *as* a Unitarian, and without story-telling sermons. "Twenty-five hundred people present in a persistent down-pour of rain." English people, to be sure, used to soaking. But a man of practical judgment, that! So, as he tells us this book is the outcome of years of need and years of consideration and work, we *half* believe in its wide usefulness. The selection is probably as good as could be made within its compass and under its conditions. It may be precisely the thing wanted. But if it be, another thing may soon be called for,—a selection, say, twice as large as this (we should ask especially for more of the patriarchal stories, and a few more psalms, and chapters from Isaiah), using whatever advantage of translation the New Version may afford us, and equipped with a much larger outfit of illustrative and explanatory helps; a shortened Bible still, expurgated still, but one answering such questions as "beginners" on a *second* reading would be glad to ask.

W. C. G.

"The Story of a Hunchback"† is an extremely pretty, gracefully written little poem of fifteen hundred lines. It is told in the first person, and how well the authoress has succeeded in identifying herself with her subject, she shows almost at the beginning, where the hero thus describes his first realization of his deformity,—

I feel once more the crushing weight
That lay upon my childish heart.
Ah! yes; the puny hunchback child
Who stole away to hide his tears,
When others ran to merry sports,
Had visions of the coming years
That were not fair to look upon.
When first I woke to know my doom,

* THE BIBLE FOR BEGINNERS: the Old Testament. By J. Page Hopps. London: Williams & Norgate. 1884. Price, 2 shillings.

† "THE STORY OF A HUNCHBACK," by J. L., Chicago; Jansen McClurg & Co., 1885. \$1.00.

And felt its prison walls grow straight
About my life, I could but beat
And bruise my heart against the bars.

And again his awakening to the consciousness of the
"priceless gift" that was to be to him so great a happiness,—

* * * * The mists of time
Have never closed around the hour,
When first this inward sense awoke
To conscious life; I lay alone
At sunset on a grassy bank,
And felt the mellow sky stretch wide
And calm above the quiet earth;
When suddenly a lonely cloud
That drifted overhead, caught fire,
And sailed, a floating flame of rose,
Across an amber sea; the throb
Of frightened joy that shook my soul
Beats through me still.

Space would fail for the quotations which would tell the whole story—of his life as an artist—with its one strong friendship and the passionate love unconfessed until it could grieve no one. But stronger than, and underlying all this, is the deep religious tone of the book. With much that has the true ring, spite of differing creeds, it has a morbid tendency. Surely a truly religious spirit can be developed otherwise than through sin or suffering. This, to me, seems the one blemish of a book, remarkable for its perfect refinement of style and expression, a charm with which its outward garb is in full harmony. One lays it down touched and saddened, hardly braced with fresh courage for the life of this work-a-day world. L. F. F.

The virgin beauty of the first falling snow may call to mind to other of our readers as it did to a correspondent, the following lines endeared by earlier associations. She wrote from memory, and asks "who wrote it?" Can any one answer?

While silently, silently, still they come,
The pitying snow-flakes white and dumb,
Breathing a benediction each—
Something sweeter than human speech;
Saying, or seeming as they said,
While I listen with bowed head:
"Thus let thy pitying love o'erspread
The failings of thy kind, and so
Be it friend or be it foe
Have wounded or traduced thee, take
No weak revenge, for Love's dear sake
And for thine own, but let the snow
Of thy sweet mercy, like a pall
Of tenderest love and pity, fall
A white, white shroud, and cover all."

The *Dorcas Magazine* has accomplished the difficult feat of finding an "unoccupied field" in journalism. It claims to make knitting, netting and all the other mysteries of the needle one of the available handicrafts for women. The knitting editor of this paper has gone South, so that we are unable to express an editorial opinion concerning the value of the darned lace and other patterns we find here. We can but courteously acknowledge the receipt of the monthly issues for last year. It is a neatly printed monthly of some thirty pages, subscription price one dollar per year, edited by Miss Laura B. Starr, 872 Broadway,

N. Y. Any of our lady subscribers wishing to examine our copies will find them at the editorial sanctum.

If this little book* which comes into the world with no name on the title page to sponsor it, is, as it would seem from internal evidence to be, the first literary effort of a young girl, it should give her encouragement for another trial. Unambitious in plot and general tone, it is entertaining throughout, often bright and occasionally shrewd. We might suggest that the story would have a deeper hold on the sympathies of the readers if we were permitted to become better acquainted with the hero, and that the avoidance of sentimentality need not go to the extent of barring out all the poetry of love. L. A. L.

A paper† read before the London Auxiliary Sunday School Association, and printed in pamphlet form, gives a remarkably clear and thorough systematizing of all work pertaining to Sunday-school interests. The plans of operation adopted in several leading schools are set forth for comparison, and the purposes of gradation and classification practically brought out. The original quality of day-school discipline with which Sunday-schools in Great Britain were carried on in their earlier days, seems to be rigorously maintained and advanced.

The Browning Society of London will hold eight meetings this year. Papers will be read on Sordello, Sludge, the Medium, Browning as a Scientific Poet, Browning in his Relation to his Time, etc. The chair for the last meeting in June will be occupied by F. J. Furnival, M. A., through whose energetic enthusiasm this and several other of the most profitable literary societies of London have been organized, including the new Shakspeare Society, Chaucer Society, etc.

Our English friends are bringing out a sumptuous quarto edition of Channing's works in one volume of 664 pages, including a copious index of twenty-one pages. Price to subscribers two shillings sixpence, to non-subscribers seven shillings sixpence. Doubtless copies can be procured through the A. U. A., 7 Tremont Place, Boston.

Choice Literature is republishing Prof. Seeley's articles on Goethe from the *Contemporary Review*. This monthly magazine, at a dollar a year, presents a wonderful amount of excellent literature in admirable type. Published by John B. Alden, 393 Pearl st., N. Y.

The following books have been received too late for notice in the present number:

OUTLINES OF METAPHYSICS. Dictated Portions of the Lectures of Herman Lotze. Translated and edited by George T. Ladd: Boston: Ginn, Heath & Co. 1884. 16mo., pp. xiii, 166.

THE LIFE OF ABRAHAM LINCOLN. By Isaac N. Arnold. Chicago: Jansen, McClurg & Co. 1885. 8vo., pp. 462. \$2.50.

KATHERINE. A Novel. By Susa S. Vance. Philadelphia: J. B. Lippincott & Co. 1885. 16mo., pp. 346.

*THE WIDOW WYSE. Boston: Cupples, Upham & Co. \$1.00.

†SYSTEMATIC TEACHING PRACTICALLY CONSIDERED. By Wm. Hudson. Sunday School Association, London: 37 Norfolk St., Strand. Price, 2d.

Correspondence.

CONCERNING MR. INGERSOLL.

EDITOR UNITY:—Mr. Robert G. Ingersoll, in the course of his annual lecturing tour, has again been heard in Cleveland. He dealt as usual with the old Bible stories, knocked the heads of the ancient Hebrews together, interspersed here and there a phrase symbolical of brotherly love, while he stepped flat-footed on the dear traditions of the orthodox, and literally tore the ten commandments to shreds.

He charmed the poetic with his alliteration, vexed the hard-headed with his sharp logic, and more often amused the flippant with his coarse jokes. He really seems to delight more in saying shocking thing than in anything else he does. It is a pity to see a man of his ability, with his great eloquence and power of argument, lending himself to the cheap effects produced by negro minstrel methods. It is the sphere of some, a happy and useful sphere, to be amusing, but Mr. Ingersoll can be more than this, and he ought to be always. The man who spoke the words he did over his brother's dead body ought not to be content to wear the cap and bells. Is he really sincere in his professions or does he accept the proceeds of his lectures as he would a retainer's fee! It is hard to accuse a man of insincerity, but to-day Mr. Ingersoll is rich. He preaches charity and humanity; he should dispense this life-giving food to the starving millions instead of charging fifty cents a head for it. When Mr. Ingersoll convinces the thoughtful that he speaks for the good of his fellow man alone, he will have no lack of friends and influential following. Now he stands, it seems to me, in the doubtful character of the lawyer who takes up a case not because he thinks it right, but because it will be valuable to him intrinsically.

Very respectfully, E. S. W.

Little Unity.

FRISK AND WHISK.

Frisk and Whisk were two little squirrels. They lived in a nest made of leaves and bark. This nest was in a tree in a little grove, and one morning when the mother squirrel went off to find some nuts, she told the little ones to be sure and hide if they should hear anything that sounded like a boy. But they were just learning to walk on the large branches of the tree, and were so interested in balancing themselves that they did not think of danger till they heard a shrill voice call out: "My! See those squirrels!" They jumped into their nest, and cuddled down close to the bottom, but soon a hand was thrust in, and the two little frightened squirrels were seized and deposited in the pocket of a boy. Frisk tried to crawl out of the pocket, but the boy's hand was holding the opening fast, and he dropped back again upon Whisk, who squealed with fright. Then Frisk

squealed too, as loud as possible, in hopes that his mother would hear, and suddenly there was a great commotion, and the little squirrels found themselves in the hand of a large man, while the little boy ran away as fast as possible. Now the large man, who was a doctor, wanted to take the little squirrels to their mother, but he did not know where they lived, and Frisk was so afraid of him that he jumped from his hand, and climbing up a tree snuggled down on the first branch he came to. Whisk did not dare to do this, so he squealed with fright until an old squirrel, who had a young family in a box in a tree in the doctor's yard, came running down the tree to see what little baby was in trouble. The doctor then put Whisk down in the grass and stepped back. Down to the ground came Mrs. Brush-tail, but the grass was so tall that it was some time before she could find Whisk. When she did, she put her arms around him, soothed and petted him, and told him that she would take him home to her nice house in the big oak tree. Then she started off to show him the way, but the grass was tall and he could not well follow, so she kept coming back to help and encourage him. Presently they reached the foot of a large chestnut tree, and Whisk was proud to show his kind friend how nicely he could climb up its broad trunk and far out on the wide branch. But alas for Whisk! A long, narrow bridge, made of rods fastened together, led from the chestnut tree to the oak where Mrs. Brush-tail's house was situated, and poor little Whisk did not dare to venture upon it.

Mrs. Brush-tail ran a few feet out on it, and then, finding that she was not followed, came back and caressed Whisk, licking his fur and assuring him that there was no danger and that her own children could run over the bridge easily. After some time, he said that he would try it; but when he had crawled to the middle of the bridge, he became too frightened to go any further, though she coaxed him and reasoned with him. So she ran along the bridge to her own house, and, bringing one of her little children back with her, introduced him to Whisk.

"See!" said she, "here is a little squirrel, no bigger than you, who can run along the bridge as fine as anything! You need only to be brave."

"Come," said the little Brush-tail, "it is perfectly easy!"

Thus encouraged, Whisk ventured to crawl further along the bridge; but soon his courage gave out again, and this time Mrs. Brush-tail put two of her paws on each side of him so that he could not possibly fall, and, as he crawled forward, she moved with him, holding him on, until he safely reached the shelter of the new home. Then the kind doctor caught Frisk, and put him at the foot of the oak tree in which the house was situated, so that he followed Mrs. Brush-tail up to it without having to cross the perilous bridge, and was delighted to find his brother safe and sound.

If you doubt the truth of this story, you can read it for yourself in the first chapter of "Country Cousins," by Ernest Ingersoll, published by Harper and Bros.

UNITY.

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In case a subscriber wishes his paper discontinued, law and ethics alike require him first to pay all arrearages if any are due.

Contracts for advertising in UNITY can be made by applying to Messrs. Lord & Thomas, 69 Dearborn St., Chicago. Rate per line, 8 cents. Electrotypes must be on metal.

Notes from the Field.

SHERWOOD, MICH.—We are glad to know that the Sunday-school at this place is kept up, though without a pastor. This school has graduated one superintendent into the Meadville Theological School, and we hope that it may have another minister in training.

MICHIGAN.—Our readers will be glad to learn that Rev. Albert Walkley, of Keene, N. H., is soon to assume the work of minister-at-large in this State under the auspices of the Michigan Conference. Mr. Walkley has always had his heart in the West, and has already put much of his head and hand into our columns. When he arrives we will find in him a willing yokefellow.

METAMORA, ILL.—On the 28th of December, Mr. Effinger, Secretary of the Illinois Liberal Fraternity, visited this place, the county-seat of Woodford county, and was greeted by a full court-house and most appreciative audiences. It was the first Unitarian preaching ever heard here. An interesting fact about it is that the interest was worked up by a lady who was inspired to do so through the direct influence of this post-office mission.

INDIA.—The *Indian Messenger* of Nov. 16 tells an interesting story of a school-boy broadened by the doctrine of the Brahmo Somaj accepting water to drink from a Mohammedan, for which un-Hindu procedure his father ostracised him, but finally the father consented to go and see for himself. He went to scoff but remained to pray, and went home to receive his noble boy with tears even though his sectarian caste be ruined forever.

INDIANA.—This much neglected State is scarcely yet to be mentioned without some lingering smell of malaria in the nostrils and the taste of quinine in the mouth. Unitarianism does not thrive where the sale of India-cologogue is large. The

marshes must be drained before the settlers can be expected to believe much in a religion of this world. Where people have the ague they will necessarily have a great longing for heaven. But there is a better day in store for this great State. Perhaps the beginning of it was made by the action of the A. U. A. at its last meeting, in appropriating funds to put our fellow-worker, A. G. Jennings, into the field as State Missionary of the Indiana Conference. That Mr. Jennings both apprehends the difficulties of the situation and means to grapple with them in an intelligent way, is made apparent by the following brief paper which he read at the recent Conference at LaPorte. It is printed in full, hoping that it may fall under the eye of many of the liberal people in Indiana, and that they will be moved thereby to give Mr. Jennings their most hearty coöperation:

THE UNITARIAN OUTLOOK IN INDIANA.

Report read at the recent Conference in La Porte, by the Secretary, A. G. Jennings.

Unitarian ideas generally do not seem to have flourished in this State. While within the past ten years we have gained thirty new societies in the West—while in our sister State, Michigan, great progress has been made in establishing and maintaining churches—Unitarianism in Indiana seems to have been gradually losing ground. A few years ago there was what seemed a flourishing society in Indianapolis. There was an active church in Evansville. There was a church in Valparaiso which raised over \$1,200 annually for the support of its minister. Following this came the establishment on a strong basis of this church in La Porte and the church in Hobart, which settled a man from Massachusetts and seemed full of life and energy. The church at Indianapolis is now reported dead beyond the power of resurrection. It is really absorbed into the Congregational church, which is organized on a very liberal basis. The church at Evansville is without a pastor, and there are many liberal people in the city who are not identified with the Unitarian movement. The church at Valparaiso has been sold for debt. The church at La Porte one year ago seemed to be dying, and the church at Hobart was depending on occasional supplies from Chicago.

One year ago this month I came to La Porte. The prospect did not seem encouraging. I found a little band of devoted, disheartened disciples. I found a church building, and with a little encouragement from the A. U. A. I went to work. I have preached here every Sunday since with one exception, to an average audience of about fifty souls. We have reorganized the society and added about twenty new names to our church roll. I found no Sunday-school whatever when I came here and no encouragement to establish one. I gave notice, however, that we would have a Sunday-school, and we began with five or six children. We now have a school numbering over thirty members. We have had two Sunday-school concerts which were well attended and were considered very successful. In addition to this work I have preached every two weeks in the evening at Hobart to an average audience of over three hundred. These are mostly working people. The

Unitarian church in Hobart has one of the largest Sunday-schools in the West outside of Chicago; its average attendance is nearly one hundred. I have also preached at Hanna Station to an audience of about two hundred, where there is no church; I preached in a school-house. The people are asking for a church, one will doubtless be planted there ere long; whether it will be Unitarian or Methodist will depend entirely on whether we move in this direction or not. If we do move for an organization and a church in this place we can soon have here a good society. If we delay and another denomination occupies the ground we shall probably never gain a foothold in this village, as there is room for only one church. Now I think the majority of the people would prefer to have that liberal.

At Union Mills Rev. Mr. Hicks began a liberal movement about a year ago. A society is now organized there which is practically Unitarian. I have preached there once to an audience of about one hundred. Bro. Hicks preaches every two weeks. I think this place with Hanna might soon support a minister. Hanna is about sixteen miles from La Porte. Union Mills is between these places. I have preached once at Valparaiso, in a hotel parlor, to an audience of about thirty people. This is a field which ought not to remain uncultivated. With its Normal School of twelve hundred pupils, it offers great opportunities for spreading our liberal thought throughout all Northern Indiana. The society has been unfortunate in the past and is now thoroughly discouraged; still, I think the people wish a church there and will do all they can to have one reestablished.

At South Bend a call is made for liberal preaching. Mr. Sunderland is arranging for a series of meetings in this place. Mr. Crooker once sowed some seed in this city. The orthodox Congregational minister of Michigan City has proposed an exchange with the Unitarian minister in La Porte for January, 1885. It is evident from his position that he with his society is about ready to join our ranks. I have corresponded with other places in the State, and a general interest in our cause seems to be starting up everywhere. There are many places which I shall visit as soon as my work here permits.

My observation and experience thus far have led me to conclude that with organized effort and a little more help and encouragement from outside, the Unitarian cause can be made to prosper in this State, and it seems to me the time has come to make such effort. Without this, even those churches which now have a name to live will wane and die—with this, the two churches which are now open will find encouragement and will be more vital than ever—with this also, those churches that I have named can be reopened, other new movements can be begun, and all maintained until they can become self-supporting. The longer this matter is postponed the more difficult the work will be. "Behold now is the accepted time, now is the day of salvation."

Rev. Charles W. Wendte, Newport, R. I., desires to purchase a copy of UNITY, Vol. XI, No. 1 (March 1, 1883); also No. 14, of the same volume (Sept. 16, 1883).

Announcements.

Free Lectures upon Unitarianism.

The Secretary of the Western Conference, Rev. J. T. Sunderland, will speak on week evenings, without charge, except for expenses, at places within reasonable distance of Chicago, where there is no Unitarian Church or where he can help the cause of Rational Christianity by so doing, upon the following topics:

1. Channing and the Rise of Unitarianism in America.
2. Theodore Parker and the Development of Unitarianism in America.
3. Emerson as a Moral and Religious Teacher.
4. Darwin: His Life and Work, with especial reference to the effect of his doctrine upon Ethics and Religion.
5. Robert Ingersoll: The Good and the Evil of his Teachings. Something more Rational and more True.
6. Miracles in the Light of To-day.
7. The Bible in the Light of To-day.
8. The Seven Great Sacred Books or Bibles of Mankind.
9. The Better Religion Coming.
10. What is Unitarianism?

Mr. Sunderland can also make a limited number of Sunday engagements. Address, 135 Wabash Ave., Chicago.

Hershey Hall Sunday Evening Lectures.

The editor of this paper is delivering a series of Lectures on successive Sunday evenings at Hershey Hall, Madison street, near corner of State. The following are his topics for the first four evenings:

- I. Jan. 11, 1885.—The Religion of Character and Its Foes.
- II. Jan. 18.—Is Religion a Slow Growth or a Sudden Gift?
- III. Jan. 25.—The Difference between Religion and Superstition.
- IV. Feb. 1.—The Unitarian Message.

A Lady wishes to obtain pupils, either singly or in classes, in English branches, French, German, Latin or music. Studied at the Massachusetts Normal School, as well as privately with eminent teachers in the East, and has had experience in teaching. Can give best references in Boston; in Chicago, refers to Rev. J. Vila Blake, residence 208½ Warren Ave. Address G. C., 725 West Harrison St., Chicago.

The following course of Unitarian lectures is being delivered at South Bend, Indiana. There is a prospect of starting a liberal movement in that city. These lectures are designed as an entering wedge:

Jan. 13th. Rev. D. N. Utter; Subject: "Religion in the Light of the Nineteenth Century."

Jan. 28th. Rev. J. Ll Jones: "Character."

Feb. 11th. Rev. J. Vila Blake: "Natural Religion."

Feb. 25th. Rev. A. G. Jennings: Subject to be announced.

Mar. 11th. Rev. J. T. Sunderland: "The Seven Great Sacred Books or Bibles of Mankind."

Business Notices.

Between the invention of McCormick—his first reaper—and his harvester, lies a gulf which was bridged by the toil of busy brains, evolving devices whose result is the machine now used. Between the American watches produced thirty-five years ago, by Dennison, and those of to-day, is an interval marked also by successive inventions. Meanwhile competition has oftener begotten a passion for prodigious output than an emulation for excellence. In this condition of affairs, the man who needs a reliable time-piece must look for one perfect in those details of construction which the great factories, engrossed by rivalry in the number of movements each shall make, are prone to overlook.

Such is the Rockford Quick Train Watch, now used in the National Observatory, by the Coast Survey, and also by railway men and others whose employment tests the quality of a watch.—*Chicago Herald.*

THE INDEX.

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The Exchange Table.

Society and Solitude.

Anonymous.

Laugh, and the world laughs with you;
Weep, and you weep alone;
For the sad old earth must borrow its
mirth,
But has trouble enough of its own.

Sing, and the hills will answer;
Sigh, it is lost on the air.
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice, and men will seek you;
Grieve, and they turn and go.
They want full measure of all your pleas-
ure,
But they do not need your woe.

Be glad, and your friends are many;
Be sad, and you lose them all.
There are none to decline your nectared
wine,
But alone you must drink life's gall.

Feast, and your halls are crowded;
Fast, and the world goes by.
Succeed and give, and it helps you to live,
But no man can help you die.

There is room in the halls of pleasure
For a large and lordly train,
But one by one we must all file on
Through the narrow aisles of pain.

To the Rev. Joseph Cook.

An Open Letter in a New Orleans Daily.

Dear Brother—In your sermon last Sun-
day, in the First Presbyterian Church, you
go out of your way to make a fling at Uni-
tarianism. It is so reported in the *Times-
Democrat*. But is there not better business
for you here in New Orleans than to try
to sow discord among those who ought to
be working together for the welfare of man
and the kingdom of God? * * *

You confess that the Unitarians, Chan-
ning and Parker, were great philanthropists.
But was not philanthropy the test of true
discipleship to him, which the Master gave,
when, in the parable of the sheep and the
goats, he described as "the blessed of my
Father" those who had never made any
"professions," but had truly served Him by
doing what they could to help and save
their fellow men, feeding the hungry and
clothing the naked, and befriending the
friendless?

You quote McCosh's saying that "Unitari-
anism is a corpse laid out ready for burial."
But within the past two years the Unitarian
Church, though a small body, has raised
\$428,000 for special denominational pur-
poses—more than it ever before raised in
any two years—besides large sums for regu-
lar church expenses and charitable objects.
A pretty lively corpse!

You say that Ralph Waldo Emerson's in-
fluence, is "malarious"—a man of whom the
devout Methodist, Father Taylor, said that
Emerson was the most Christ-like man he
ever knew. Emerson's sweet, saintly spirit,
his noble Christian spirit, has done more
than any other single influence to purify
and uplift our American civilization, litera-

ture and social life. His books inspire the
best preaching of the age in every denomi-
nation, and are eagerly read by the wisest
and most influential minds.

You say of Emerson that "he grew toward
heaven at the end," meaning, apparently,
that he became more like you in creed be-
fore he died. But you know perfectly well
that this statement, when you made it in
Boston, was publicly and emphatically
contradicted by Emerson's family and
friends, who intimated that the venerable
saint had less and less respect for you in
his last years. One is reminded of the
Methodist Father Taylor's retort, that he
would rather go to hell with Emerson than
have the company anywhere of certain
modern Pharisees.

You group Unitarians with Free-lovers,
and insinuate that they are no better. But
you know perfectly well that no people in
the North stand higher for personal charac-
ter than the Unitarians, and that free-love
has no more determined enemies than they.

Finally, you imply that none but those
who hold your creed have any right to be
at peace with God. But what better proof
is there of "peace with God" than personal
saintliness? And has not every church, even
the Catholic and the Unitarian, many true
saints, who never slander or abuse others,
but are full of love and honesty, and surely
must be at peace with God?

How can you have any "peace with God"
after making these misrepresentations?

With sincere admiration for your ability
and for your many earnest words in good
causes, but with regret for these utterances
of unchristian bigotry, I am your well-
wisher,
CHAS. A. ALLEN.
Church of the Messiah, New Orleans, Dec.
23, 1884.

The Other Side of Some Truths.

Brooklyn Eagle.

Where there's a way there's a will.

Spare the child and spoil the rod.

Too many broths spoil the cook.

Every day has its dog. Some days have
two dogs.

A stitch in nine saves time.

Deep waters run still. This proverb is
sometimes written, "Still waters run deep."
This is sheer nonsense; still waters don't
run at all.

It's a wise father that knows his own
child.

Best be off with the new love before
you're on with the old.

Those who live in stone houses shouldn't
throw glass.

There's many a lip 'twixt the cup and
the slip.

Brevity is the wit of soul.

When love flies in at the window poverty
flies out at the door.

A pin a gross is a day per year.

It's useless to lock the horse after the sta-
ble is stolen.

When the wit is in, the wine is out.

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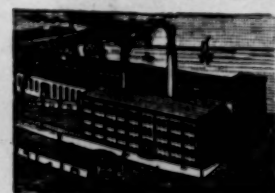
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"Suppose that we part (work done comes play)
With"—

"What does Good Friday mean?" asked one Halsted street urchin of his companion. "You'd better go home and read your Robinson Crusoe," was the withering reply.

A fire broke out in a Louisville church during services last Sunday. It was with great difficulty that several of the congregation were awakened in time to save their lives.—*New York Graphic*.

"Yes, sir!" said the liquor-dealer, "it is a good law that prevents any one from opening a school within 500 feet of a liquor saloon. School-houses are the ruin of the trade, anyway.—*Somerville Journal*.

A skeptical young man, one day conversing with the celebrated Dr. Parr, observed that he would believe nothing he could not understand. "Then, young man, your creed will be the shortest of any man I know."

A young gentleman who spent his vacation in the Catskills says he met a party of young ladies who appeared to have but two adjectives in their vocabulary. If a thing was not lauded as "*simply perfect*" it was contemptuously styled "*perfectly simple*."

A Dutch joke translated: Little Fritz: "O pap, may I for me not from thy beard a pair of locks off cut?" Father: "What wilt thou therewith, my child?" Little Fritz: "My rabbit mend, from whom has the Emma the tail out snatched."

A firm, having used a type-writer in conducting their personal correspondence department, received a letter from an indignant customer, saying: "I want you to understand that you needn't print letters sent to me. I can read writing, even yours; and I don't want to be insulted by reflections on my education."

Little Robby came home with his new hat limp as a dishcloth. "For goodness sake!" cried his mother, "where have you been?" Robby began to whimper as he replied: "A feller threw my hat into the frog-pond." "Oh, Robby!" exclaimed his sister, "you threw it in yourself! I saw you do it!" "Well," said Robby contemptuously, "ain't I a feller?"

SHE STUCK TO HER TALE.—Justice Walsh: How old are you?

Witness (a lady): Thirty.

Justice Walsh: Thirty! I have heard you give the same age in this court for the last three years.

Witness: Yes. I am not one of those persons who say one thing to-day and another to-morrow.—*Brooklyn Standard*.

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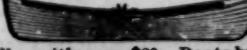
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